

# Christianity and Crisis

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## Democratic Dilemmas

IN his recent book *Target: You*, Leland Stowe pictures Mr. John Between, the middle man of the world revolution, target of totalitarian propaganda from the left and from the right. The plight of the American Mr. John Between, puzzling about how to deal with these attacking forces, groping with problems new to him came vividly to mind as one turned the pages of the August 8 number of this journal.

Dr. Niebuhr discussed Catholic-Protestant tensions and in the background loomed the totalitarian claims of the Roman Catholic Church. Mr. Kniskern followed with a vigorous criticism of a recent editorial, dealing with the question of communists on university faculties. Both articles although addressed to the somewhat limited (and select!) number of readers of CHRISTIANITY AND CRISIS in effect asked Mr. John Between what he was going to do about it.

Dr. Niebuhr, to whose admirable discussion this is only a footnote, seemed a little over-hopeful that the Roman Church might come to accept the position held by men like Maritain and no doubt by great numbers of American Catholics that the Church should not seek a privileged position in and from the State even if it could control votes enough to win it. But he made clear that our present need is to find meeting grounds for exchange of convictions "with some degree of mutual trust." That is of first importance. The National Conference of Christians and Jews, with such a purpose, does good work as far as it goes; but it goes only as far as friendly relations and cooperation in non-controversial areas. We need, if we can get it, free and open discussions of the deeper issues. Dr. Lynch, a Catholic, reviewing Paul Blanchard's book in the SRL recently called for "cultural" contacts. Right—but they must touch fundamentals.

We all, Christians and Jews alike recognize religion as supra-national. Certainly for Christians Christ knows no national boundaries. But we must recognize also that as citizens our very religious faith puts upon us a primary responsibility for integrating and unifying our own national life. It is

only in mutual trust and only in a common faith that our free and ordered society has meaning even in its present imperfect form, that such unity can be achieved. Our particular faiths must find their expression in ministering to the whole; our diversities be contributions to the whole. That means that our range of discussion is always inclusive. We cannot let our Catholic fellow citizens cut themselves off from this common purpose. They are free, for example, to establish parochial schools; but we are free to remind them that the public school is certainly one of the chief unifying factors in our national life. Protestant concern about parochial schools ought not to center in the question how much, or how little under our Constitution churches may get of public funds, but in the fact that they segregate from the common life a large body of American children. They build up an educational *imperium in imperio*.

Is it not possible, we must ask, to find ways to make religion strengthen rather than weaken the public school without destroying the child's higher loyalty to his faith? The parochial school policy if adopted also by the non-Roman Churches would not only destroy the public school as a factor in unifying our national life but defeat its own purposes by completing the secularization of that school.

No, we cannot let our Catholic fellow citizens isolate themselves. Hard as it is we must seek points of contact and clearer definition of common purpose.

And that is in substance the comment to be made on Mr. Kniskern's article. Let me lead up to such a conclusion by touching on a few of his criticisms. Unfortunately I shall have to write somewhat in the first person, for I wrote the paper he criticizes.

He accepts my limited purpose and recognizes that I was not defending Communism nor saying that Communists ought to teach in universities, but I cannot get away from the feeling that he thinks I have a soft spot in my heart for them. There is nothing whatever in my paper to warrant such a view. Totalitarianism of all kinds is abhorrent whether one encounters it on the right or on the

left; it is doubly so when ruthless, cruel, and deceitful.

I am not quite sure that I get the full bearing of Mr. Kniskern's reference to natural religion. I certainly do not believe freedom of choice to be "self sanctifying." What I suggested (it had nothing to do with the argument) was that if a man makes an honest surrender of himself to what is the best he knows, a Christian may well believe that he has been making some, even if erring, response to the touch of God. The Russian revolutionaries had not met in Russian Orthodoxy much which could make surrender to God and his purposes seem a high good. But they were seeking good. It is nonsense to suppose that American university teachers who become communists do so seeking personal gain or loving the destruction of civil liberties. I did not imply such men made these decisions consciously "vis-a-vis God." I did assume that all good is of God (from him cometh every good and perfect gift), and that where men are seekers after good, they are responding, too often blindly, to God's "stress on their being." Nothing could be more dreadful than the Inquisition at its worst, but certainly those misguided ecclesiastics thought they were serving God. Professing to serve him, as Our Lord said, gives no certainty that his will is being done.

I am sorry that space does not permit any discussion of relativity and heresy beyond saying that I agree with my critic that Christianity is "unique," that it is rooted in absolutes and that there is such a thing as heresy into which moral and spiritual and intellectual factors all enter. But our problem (one of democracy's dilemmas) is to bring into some sort of integrated unity vast diversities, ranging all the way from doctrinaire Catholicism, of which I have just spoken, to doctrinaire communism. My critic seems to forget that.

The question concerning communists on university faculties from the point of view of our constitutional position ought to be the same as that asked concerning Roman Catholics, Protestants, Jews, or any other groups committed to a supranational faith. What do they do with their communism? Harvard and other universities have said in substance that the private beliefs of faculty members are not the concern of the university. Their concern is with the adequacy of scholarship and teaching. The President of the Massachusetts Institute of Technology in discussing the case of Prof. Struik says "The Institute believes that one of the greatest dangers of the present cold war and of the present fear of communism is the danger that they will cause America to relinquish or distort or weaken basic civil rights. This may be a greater

danger than the occasional impact or influence of a communist." That is, it seems to me, the only position which our national tradition and the spirit of our democracy permits. We cannot go on with the present attempts at thought control and preserve our democracy. Russia, as Archibald MacLeish points out, has already gone far in its conquest of America.

This freedom must be preserved even for the communist for the further reason which I have already discussed in regard to the Roman Catholic. Christianity as well as democracy protests against a policy of exclusion. We need to know why competent American scholars become communists. They are part of our total group. In Hitler Germany, in Stalin Russia the rulers would get rid of them. In democratic America on the other hand we need to know what they have to say about the existing order. We need to face our own failures. (Note the Lambeth Conference resolutions.) We certainly need to bring to bear upon these communists the high and glorious "stress" of God as we know him in Christ. But we cannot do that by excommunication. We cannot do that by driving them underground, making them pariahs, assuming they are merely disloyal citizens and acting accordingly. To keep them within the community is not "liberal idealism." It is sound democracy and sound common sense. But better still it is good Christianity. Mr. John Between needs a little more good Christianity to help him solve his democratic dilemmas.

EDWARD L. PARSONS.

### Set Conditions for Greek Membership in World Council

A report stipulating conditions for the continued affiliation of the Orthodox Church in Greece with the World Council of Churches has been issued from Athens. It represents the views of the majority of the delegates—eight out of twelve—who attended the World Council's First General Assembly at Amsterdam last year on behalf of the Greek Church.

According to the report, one of the basic reasons for raising the issue of Council affiliation is that the Orthodox Church regards itself as "the continuation of the Church of the first eight centuries, which is the only Holy, Catholic and Apostolic Church" and claims to possess the entire Christian truth.

Conditions enumerated in the report were contained in seven propositions which stressed that the Greek Church is willing to align itself with other churches in defense of Christian principles and freedoms, and is ready to discuss practical problems outside the purely religious realm, provided there is "a clear perception" of the Orthodox Church and its doctrines.—*Religious News Service.*

# Laymen's Work in Europe

DAVID E. ROBERTS

ONE of the most significant aspects of contemporary European Christianity is the pattern of laymen's work which has developed during and since the war. As yet very little literature exists concerning this development. Professor Walter Horton has written a pamphlet entitled "Centers of New Life in European Christendom," and the Ecumenical Institute at Bossey has published a brochure on "Professional Life as Christian Vocation." But probably many American readers are not fully aware of the importance of the laymen's program in its present accomplishments and future promise. Our impressions of continental Protestantism are bound to be distorted if they are confined to recent European contributions to Biblical research and doctrinal theology, and leave this new evangelistic experiment out of account.

To be sure, such centers as Sigtuna in Sweden and the Iona Community in Scotland are widely known in America because they antedate the war. The former now includes a People's High School on the Scandinavian pattern, a training college for parish lay-workers, a preparatory school for youth, a guest house for conference delegates, a library and a chapel. From the outset it has sought to promote courses and conferences wherein the relationship of Christian faith to culture, morals and work could be examined. Worship and Bible study occupy a central place; but there has also been a deliberate effort to obtain the participation of humanists, social radicals and others who may be critical of the church. The whole enterprise might be described as an attempt to bring Christianity into the midst of the life of the nation, whatever that involves. It may mean training young people who are destined to give most of their time to parish work; it may mean helping laymen who are already active members of the church to see more clearly how their "secular" jobs can become instruments of Christian vocation; it may mean proving to persons who are alienated from the church that some Christians, at least, are willing to listen to them instead of remaining aloof from their problems.

The Iona Community is, of course, a dramatic attempt to combine manual labor with worship, as a demonstration of the fact that the Incarnation means the reclaiming of all human activities, and of physical matter itself, for the Kingdom of God. This principle is carried out in recreation, in religious drama, and in a rule of life that includes the use of personal income. Through the Community House in Glasgow an effort is made to transfer the lessons learned in the special environment of the island, into the heart of a great industrial city.

What is not so widely known in America is that similar movements and experiments have grown up more or less independently in Switzerland, France, Germany, the Netherlands, Greece and other countries. Various methods and emphases are discernible. The Cluny Community in France, strongly influenced by monastic models, gives a large place to the need for retreat and study, though it also carries on work for refugees and orphans. The Church and World Institute in the Netherlands conducts a remarkably thorough three year training course for young people who become full-time lay workers; and it maintains a sociological institute which attempts to provide a complete survey of the economic, cultural and psychological conditions of the Dutch people in connection with such problems as war, imperialism and unemployment. These two activities are intimately related, for it is on the basis of a sociological diagnosis that the lay workers are trained to meet specific needs and sent out into strategically selected areas.

In Germany there are ten "Evangelical Academies," three of which are in the Russian zone. Twenty-five thousand persons have participated in the last three years in a total of three hundred conferences. Usually one or more vocational groups are brought together at a time—teachers, lawyers, doctors, journalists, farmers, business men, industrial workers. Invitations are sometimes issued through professional organizations and labor unions instead of through the churches. Joint meetings between workers and managers have produced heated arguments, but the mere occurrence of such open discussion, after the stifling years of Nazi tyranny, has been a significant event. A special effort is made to obtain speakers who are recognized leaders in their respective fields, so that technical problems can be dealt with competently. About half the participants, ordinarily, are non-Christians, and they are invited to say whatever they think. Nevertheless one of the leading academies, at Bad Boll, ends all courses with the Lord's Supper, and those non-Christians who desire to attend are invited to do so; about half of them usually come. Many delegates join local groups when they return to their own cities. These "house-circles" meet once or twice a month under the guidance of a trained leader; in Württemberg alone there are sixty such circles, with eight thousand members. By means of an information bulletin they can keep abreast of the discussions going on at the Academy itself and can continue to study the same problems. A "lecture service" sends speakers into large towns to repeat the addresses given at the Academy. Sometimes



this means that two speakers go together to present a public debate; one man represents the affirmations of the Christian faith, while the other raises questions and objections issuing from a "secular" standpoint. The Evangelical Academies have collaborated in forming a study fellowship which includes two hundred scholars drawn from all major branches of learning; it meets twice a year to discuss basic questions more thoroughly than an ordinary conference can do; such topics as natural law (in the legal and theological sense), the scientific outlook, and the doctrine of man have been considered.

Descriptions of experiments in other countries, using techniques different from those already cited, could be added to the list. But in virtually all instances the work is regarded as an extension of what church membership implies, instead of an alternative to it. In other words, although these projects manifestly go beyond what an ordinary parish is able or likely to do, their aim is to broaden the scope of the church, not to initiate movements which will become independent of it. Hence despite variations and contrasts, one can detect the operation of common motives in meeting common problems. The war revealed not merely the extent to which Europe is de-Christianized; it revealed the consequences. Men and women saw, in the raw, what it means to have the sense of "being a person" blotted out; they saw what it means to have no legal and moral standards except those which expediency, ruthlessness and dread could produce. As a consequence some of them are looking to the church, or at least to the Gospel, in a new way. They see that the spiritual disintegration which lies behind the external catastrophes of the past decades could occur only because the churches had to a large extent lost touch with the principal driving forces, assumptions, ideologies and loyalties of contemporary people. They see that if a re-Christianization is to take place, it must have its point of departure in the daily work, the practical decisions and the community life of men and women who are *not* theologians.

As might be expected, these European laymen are more conscious of the bankruptcy of secular resources than are their counterparts in the United States. Lawyers who have seen the courts and codes of their country pressed into the service of a totalitarian regime are no longer content with merely positivistic or pragmatic criteria; they seek a metaphysical foundation for human rights which can be maintained, if need be, against the state and against the movements of mass-mentality. Doctors who have witnessed the employment of medical knowledge in connection with inhuman experimentation and extermination are compelled to seek extra-scientific standards for the ethical guidance of their profession. Business men who have been placed in a situation where there was no middle ground be-

tween collaborating with tyranny and going bankrupt are no longer able to confine their attention solely to considerations of profit and legality. Teachers whose students have lost faith in all economic, political and moral principles are unable to fill the vacuum merely by asking artful questions.

It is under such circumstances that many laymen have abandoned the inclination to justify or defend the pagan social structures and standards in which their lives and jobs are trapped. They are not interested in finding neat compromises between Christian faith and "worldly" activities. They are not complacent about accepted rules of economic and political activity, against which the practicality of Christian teaching is ostensibly to be measured. Instead, they are seeking a form of personal and community life which will be radically different from anything the Twentieth Century has thus far produced. This fact explains the readiness with which they base their conferences and discussion groups upon study of the Bible. It is difficult to describe the contrast between an American "Adult Bible Class" and one of these European meetings; but perhaps it is enough to say that in the latter case what occurs is not a pious exercise, nor a habit connected with church-going and family training; it is an urgent search for guidance and strength on the part of men who know that they have lost their bearings.

When one looks at American laymen's work, both within the denominations and in non-denominational agencies like the Y.M.C.A., from the perspective of these European experiments, several illuminating observations are likely to emerge. In our country it is not the case that such work is likely to be either too much within a conventional church pattern, or to be outside it altogether? In the former case, it is not carried on with the sense that the church must be broken open, so that a radical power of renewal and transformation can stream forth into the common life; and it is not carried on with the sense that the existing patterns of society must themselves be profoundly altered if Christian living is to be possible in our era. In the latter case, getting away from ecclesiastical ties has often meant getting away from the theological foundations of Christian faith as well. Indeed, the great peril involved in trying to escape from "churchiness" in America is that the project is so likely to end in something indistinguishable from a lodge, a luncheon club or a social-service agency. Furthermore, because in Europe the laymen's movement has had the advantage of being able to hold conferences, especially at Bossey, where representatives of many nations as well as many denominations meet together, one is made aware of the fact that our American laymen need an ecumenical orientation even more than our clergymen do. Indeed, we unquestionably need an equivalent of the Bossey Institute in the United States, where ordinary church members can learn through face-to-

face conversation with men in the same profession from other countries that the future of Christian unity is ninety-nine per-cent in their hands, and only one per-cent in the hands of clergymen and church statesmen.

Perhaps it is true that recent European theology has been more remote than American theology from the lives of "average" men and women. Perhaps European churches have been more dominated by priests and preachers than ours have. But it would be a mistake to disregard the programs described above on the ground that they are remedies for a purely European disease. Even though our churches are not subject to the creeping paralysis which sometimes sets in under conditions of "establishment," they can display their own peculiar forms of stiffness and ineffectuality. Regardless of geography, the minister is always in a situation where he cannot know at first hand the ethical dilemmas and spiritual problems arising out of the various kinds of work carried on by his parishioners. To be sure, laymen often voice their questions and objections quite uninhibitedly; but how often are they invited, especially by professional groupings, to formulate vocational problems in their own language and to work out their own biblical and theological applications?

Finally, as one might expect, well-trained laymen are able to perform evangelistic work in a way that

ministers never can. A man who is free from fanaticism or obtrusive piety can influence his labor union, his business associates or his colleagues on a university faculty, without arousing certain resistances and without employing unfamiliar jargon. To be sure, many laymen engage in this sort of missionary activity all the time in the United States. But how frequently are they carefully trained for the task, and how frequently do they have the support of a fellowship made up of members of their own profession?

No matter what the statistics concerning church enrollment may be, Protestantism cannot be healthy wherever "church work" means merely giving money, attending services and sitting on a board; wherever "carrying Christianity into life" means merely being honest, kind and generous; wherever "Christian thinking" means merely listening to sermons, however eloquent, which one cannot apply. Protestantism can only be healthy as laymen join in an open conspiracy to re-Christianize American life economically, politically and spiritually, with the knowledge that the need for this is just as great as it is in Europe, though not so obvious externally. We must put an end to the illusion that the conflict between Christianity and paganism is something that is going on elsewhere, but not in the very center of American church life.

## Distinctive Features of Protestant Cooperation in New York City

ROBERT W. SEARLE

ORGANIZED Protestant cooperation in New York City is approaching its sixtieth anniversary. In 1891 the first formal step was taken when Dr. William Adams Brown brought together a few denominational leaders and as a result a Comity Committee was formed.

On that simple beginning, slowly and with reverses as well as advances, a greatly expanded program of cooperation was evolved. This process of evolution has at all points been developed through a democratic process and guided by representatives of the churches both lay and clerical.

### *Difficulties*

That which has been done to build the machinery of cooperation or is being done in cooperative functional program can only be fairly evaluated against the difficulties which must be faced in New York.

The City of New York with its great extent and its nearly 8,000,000 people makes complexity of organization unavoidable. There are more than 1200 Protestant churches ranging in size of membership

from 25 up to 14,000. There are 41 different denominations with one or more churches, 17 with more than 10 churches, and 10 with more than 20 churches. The Protestant Church membership is approximately 525,000 and Sunday School enrollment approximately 165,000. The resident population of the city is estimated to be approximately 45 percent Roman Catholic, 33 percent Jewish and 22 percent Protestant. Protestants are definitely a minority body in New York City. Ninety years ago the city was 80 percent Protestant.

The Protestant background for cooperative organization is further complicated by the strange and archaic patterns of denominational organization. No single denomination has an official judicatory established on a city basis. Four different Methodist Conferences claim individual churches in New York City. The two largest Conferences extend far beyond the boundaries of the city. The Protestant Episcopal community is divided into two Dioceses. In one instance all of Long Island is included, in the other nearly half of the Hudson Valley. There

is no Lutheran body smaller than a State Synod. The other denominations offer scarcely more effective patterns. One tragic consequence of this is the fact that no single denomination has a well-developed sense of responsibility for the total city. It is safe to say that in the last ten years not one judicatory of any denomination has spent as much as one continuous hour in consideration of the problems and responsibilities presented by the city or of strategy in the face of the city's challenges.

Below this picture of confusion, down where the people dwell, in the parish churches of the city, the spirit of parochialism largely dominates. To the individual Protestant it is probable that the word "church" means little more than his parish church, one building on one street. Consequently, a discussion of the Church and World Order seems to him to be a somewhat incongruous juxtaposition of terms. Also, in view of the rampant parochialism, it is not surprising that one great communion with plenty of wealth in its membership failed this year to raise \$150,000 for an unquestionably valid church extension effort. Nor is it surprising that when a prominent church of another strong communion sold its property in the mid-city and moved up into a prosperous neighborhood, in which it absorbed another congregation, instead of continuing to use the thoroughly adequate building of this second congregation, it proceeded to invest in land and structure, only a few blocks away, enough money to have established 20 new churches in growing areas of the city. In still a third communion, in which there is a denomination within a denomination—a system of churches linked together in a single corporate entity, in spite of the possession of an exceptional endowment, there has been over the years a process of retraction, the closing down of churches, the selling of property and the concentration of endowment benefits in fewer and fewer churches.

Two other factors which definitely handicap Protestant cooperation in New York should be mentioned. The city is the home office for more than 120 national and international Protestant bodies. Most of these bodies in order to function must have as a nucleus on each of their various committees clergymen and laymen drawn from the New York constituency. These national and international bodies have advantage over the Council in securing committee participation. In addition to the fact that such participation offers a more notable association, national and international responsibility is perforce confined to the realm of the abstract, whereas local responsibility calls for application and action.

The other factor involves financial support. Not only do most of these bodies seek a large measure of financial support from individuals and churches close at hand, but one has the impression that most Protestant campaigns for colleges, missions, schools, etc., start in New York City. The Federal Council

of Churches, which is directly subsidized by denominational budgets, solicits money from the individual churches of the city and from probably about the same list of people upon whom the Council must depend. And the Council receives no denominational subsidies.

In the face of these factors and others which might be mentioned, such as the extensive emigration of city Protestants to the suburban areas, the distinctive features of Protestant cooperation in New York exist in what has been accomplished in spite of these difficulties, rather than in any unique aspects of program and structure.

In New York we have failed to bring about any alliance of Protestant Council and Welfare Federations because of the unwillingness of the latter, not a truly federated body. In Baltimore, Chicago, Washington and most other cities, such union was accomplished years ago to continuing mutual advantage.

In many cities throughout the nation the Church Council budget is largely subscribed by moneys contributed through church budgets, supplemented by amounts raised by official parish committees canvassing within their own churches. In New York less than 15 percent of the budget is raised in this manner. Consequently, an inordinate amount of staff time is diverted from program to fund raising.

#### *Building a Democratic Structure*

The Council seeks to meet the problem of building a democratic structure of control by the 1200 churches of the city through divisional organization and by geographic as well as denominational representation on its supreme body.

Each Borough of the city, save Queens which has an independent Council of Churches, is organized as a Division of the Council. Each Division is autonomous where local matters are concerned and participates in the direction of citywide policy and program. The officers and boards of the Divisions are elected at annual assemblies to which each church within the Division is qualified to send delegates.

The Council itself, that is to say the central authoritative body, is composed of (1) members designated by the Divisions, (2) members appointed by denominational authority, and (3) members selected by appropriate church-affiliated agencies. The governing committee of each functional citywide department is constituted in the same way. In both instances provision exists for the election of members-at-large.

#### *Functional Program*

The functional pattern, which is tending to be identical in the Council and its Divisions, involves in addition to the administrative department responsible for budget, finance and business administration, the following departments with their functions listed:



**Publicity and Public Relations**—when staffed, this department will serve not only the Council itself but the Protestant community as a whole.

**Church Planning and Cooperation**—"to explore and develop a cooperative approach to a more effective Protestant strategy in the city and consisting primarily of representatives of missionary and church extension bodies."

**Evangelism**—"concerned with canvasses, visitation evangelism, evangelistic services, radio evangelism and similar united efforts."

**Christian Education**—besides its general functions, this department has subdivisions serving in the fields of (1) Parent Education; (2) Leadership Training, (3) Youth, (4) Weekday Schools, (5) Vacation Schools, and (6) Library and Visual Education services.

**United Council of Church Women**—The Councils of Church Women with their own self-determined programs constitute an organic part of the Council.

**Christian Social Relations**—this department is "responsible (a) for securing study and consideration by Protestant groups of social and moral problems, (b) for expressing Protestant opinion on issues involving social and moral well-being, (c) for cooperating with Federal Council commissions on issues of national import, and (d) for engaging in cooperative efforts with other religious, social and civic organizations."

At the heart of the department there is perhaps the one unique feature of the New York pattern of cooperation—The Human Relations Commission. This is a body of thirty men and women, clergy and lay, carefully selected because of their knowledge of and concern for conditions of human welfare in the city. This body acts in a judicial capacity seeking to

bring Christian principle to bear upon the facts in order to formulate an expression of Christian conscience upon social issues.

In order to indicate more particularly the nature of the functional program, the following selected specifics are cited:

17,000 children in Week Day Schools of religion.  
900 teachers recruited.

15,500 children in Daily Vacation Bible Schools.  
1100 teachers enlisted.

2173 enrolled in Leadership Training courses.

The development and leadership of Protestant cooperation in the projects of the New York City Youth Board.

United Easter Dawn, Reformation Day, and ecumenical services.

Hospital ministration through systematic clergy and lay visitation.

Regular weekly musical programs provided by a voluntary panel of professional artists in Veterans' Hospitals.

Trained reception committees meeting all ships bringing Protestant Displaced Persons.

Leadership in planning and directing the forthcoming Evangelistic Crusade.

Foundation of a Protestant Labor School.

Conference on the Christian and Human Rights.

Action on various matters involving interracial justice, public housing, public education, and civic affairs of social concern.

The Council is functioning at the grass roots. It is obvious that the strength and development of the ecumenical movement must in the years ahead depend on the reality of cooperation in local communities in which after all the movement touches the earth and in which the people live.

## The World Church: News and Notes

### Youth Leaders

#### Support Asian Churches

Strong support for the Christian churches in Asia has been voiced by an authoritative group of Christian youth leaders from 15 nations which met in Lausanne, Switzerland, recently.

Declaring that Christians in Asia can now write "a new Book of Acts," 29 delegates adopted a statement asserting that in the present revolutionary turmoil, "Christians in Asia today can give the Christian Gospel a fresher, newer impetus than it has had in centuries."

The young people, the majority of whom were under 28, met as the governing committee of the Youth Department of the World Council of Churches, and represented Christian youth organizations in the 155 member churches of the Council in 44 countries.

The statement affirmed that there is "in Asia today a tremendous opportunity for Christian churches to forswear the mistakes of the West and to carry the Gospel of Jesus Christ into the market places, homes, fields and factories—into every part of human life.

"In this great social upheaval," the statement continued, "Christians must work alongside their fellow countrymen, using their minds and hands to build an order of social justice for every individual. We pledge our prayers and all possible support to Christian youth of Asia. God has given them a mighty task. We pray that God will also give them the strength they need to preach on the dusty roads, in the villages and factories as the Gospel has been preached in the greatest moments of the Christian Church."—*Ecumenical Press Service*—New York.

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## Japan Christian Workers Conference Planned

More than a thousand clergymen are expected to attend an all-Japan Workers' Conference in Tokyo October 5-9 to rally support for the five-year evangelism drive launched by the United Church of Christ in Japan (Kyodan) last April.

The conference, which has adopted as its slogan, "Let us unite and go forward," will also commemorate the introduction of Protestant missions in Japan ninety years ago. Conference sessions will take place at Fujimi Church and the Tokyo Women's University, and two public meetings will be held in the Hibiya Public Hall.

Leading topics to be discussed include: Church, Politics and Society; Kyodan, Missions and the World

Church; Preaching and Pastoral and Spiritual Work; Missions to Youth and Schools; Christian Literature and Audio-Visual Work; Rural Evangelism; and Special Evangelism in Mines, Hospitals, Offices, Prisons, and to Disabled Persons.

Dr. Michio Kozaki, moderator of the Kyodan, is scheduled to present a report on the meeting of the World Council of Churches' Central Committee at Chichester, England, in July, which he attended.

At the first meeting in the Hibiya hall, ministers who have served for more than 40 years and laymen of more than 50 years' standing will receive special commendation from the conference.

Speakers at this meeting will include, Dr. Emil Brunner, of Zurich, Switzerland; Dr. Shiro Murata, president of Meiji Gakuin University, who spent three months in the United States this summer; Dr. Minoru Toyoda, president of Aoyama Gakuin University; and Dr. William Axling, veteran missionary in Japan.—*Religious News Service.*

## Portugal Now Has Protestant Seminary

For the first time in its history, Portugal has a Protestant seminary. Opened recently in a Lisbon suburban apartment, the seminary is expected to be transferred shortly to permanent headquarters in a rural area near the city.

Chiefly responsible for establishing the new seminary are the Presbyterian Church of Brazil, the Presbyterian Church in the U.S.A., and the Presbyterian Church in the U.S. (Southern). Four students are enrolled at present, but when the fall term opens there will be eight more, including two Methodists.

The faculty includes Dr. Michael Testa, field secretary in Portugal of the Presbyterian Committee on Evangelical Cooperation, who was named principal; and three professors. When the new term opens three more instructors (including two women) will join the staff.

Dr. Testa, who has been in Portugal for six months, is a graduate of the Princeton, N. J., Theological Seminary. He served as a chaplain in the American Army during the war, and had occupied a New Hampshire pastorate for three years before being sent to Portugal. Mrs. Testa, who was trained in Hartford, Conn., is the seminary librarian.

Facilities at the seminary will include general education courses for students who have not yet qualified to begin theological training. After a year of pre-theological education, covering courses in philosophy, sociology, psychology, and Greek, the students will spend three years in regular seminary training.—*Religious News Service.*

## Authors in This Issue:

David E. Roberts of Union Theological Seminary, New York City, has just returned from an 8 months stay in Europe where he was spending his sabbatical leave working with the Study Department of the World Council of Churches.

Robert W. Searle is Executive Secretary of The Protestant Council of the City of New York.

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